

New Studies on Buddhism via Lessons on Pali

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Notes on Pali

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Introduction

Many students of Buddhism from different parts of the world who wish to share ideas with us show an amazingly keen interest in the study of Pali. The more we delve into the subject of study of Buddhism, the more we feel convinced of the need to check the authenticity of the many statements made about Buddhism by persons from various walks of life whose credentials at times are questionable. Time and again we have to return to the relevant original texts for verification. With the computerized Buddhist texts now being made available on the internet, it is very meaningful that a vast majority of world scholarship are turning in this direction. We consider it our bounden duty to offer freely whatever assistance we could from this part of the world. Hence the offer of this new series of lessons, with particular stress on their doctrinal content.

As a language, Pali is a secondary derivative one called Prakrit [owing its origin to an earlier Indian one] in which presumably one of the oldest versions of the Buddha's teachings or Tipitaka [now referred to in English as the Pali Canon] is recorded and preserved. It is not surprising at all that, with a deep sense of clan loyalty, Pali writers call it the language of Magadha [saa Maagadhii], that being the land of the Buddha. They also categorically assert that it is the first, as well as the oldest language of the people of the 'then known world' [muulabhaasaa pajaaya aadikappikaa].

Today one can lay hands on nearly a dozen good books written in English, both in the east and the west, which endeavour to teach the language. The approaches taken to the teaching and the study of its not-so-simple grammatical structure are numerous. Of these, the ancient and classical ones appear somewhat overweighted and irksome to the modern student of the space age who wishes to complete a long flight in a very limited short duration of time. It is also equally true that he wishes to spend only that much of time as is really necessary to handle the language with confidence for the very practical purpose of gaining first hand authority over the contents of the Buddhist teachings.

But the growth of the language, spreading well and truly over very extensive stretches of time and space, a real mastery of the language must presume an adequate familiarity with the language, extending in both these directions. For this, we must put into the hands of the student considerable amounts of carefully selected reading material from a very wide range which he must readily accept and find time to handle it himself.

We would make an honest endeavour to keep the student's workload to a minimum. If anything to the contrary happens from time to time, please do not fail to sound the alarm signal. We would appreciate that very much in a true spirit of cooperation.



Lesson One

We use Pali, like any other language, to express ideas. In Pali, a single letter or a number of letters joined together to form what is called a word, is used to connote certain ideas. Words are used as names of persons, places or things. Then they are called nouns [Pali **naama**]. Words are also used to describe actions. They are then referred to as verbs [Pali **kiriyaa**].

Single letter words

Indeclinables na = not

ce = if

ve = indeed

ca = and

maa = do not (prohibitive particle) as in maa bhaayi = do not fear.

enclitic particles with very little effect on meaning of words: hi, su, ssu

pronouns so = he / te = they

saa = she

tam = it

ko = who / ke = who (plural)

yo = whoever / ye = whoever (plural)

Many letter words

Nouns masculine aacariyo = teacher

dhammo = teaching

kukkuro = dog

daarako = child

rukkho = tree

Verbs deseti = preaches

.dasati = bites

paharati = strikes, beats

patati = falls

dhaavati = runs

Pali is an inflexional language. Both nouns and verbs assume different forms [within the same basic framework] to represent different functional usages. You would soon have to discover about seven or eight different forms of nouns referred to as cases, each implying a different functional relationship. So do verbs show themselves up as being rather complex in terms of tenses like past, present and future and in terms of moods like imperative, potential and conditional. You will soon get to know them. Neither will you be a stranger to them nor they to you.

In an inflexional language like Pali, the position of words in a sentence does not seriously matter. The inflected form itself clearly indicates its function.

The doer of an action as the subject of a sentence takes the first case [Pali **pa.thamaa vibhatti**]. This is the nominative case which the standard English dictionaries explain as: the case of nouns, pronouns and adjectives, expressing the subject of a verb.

E.g. Buddho [= The Buddha] dhammam [= the teaching] deseti [= expounds].

Buddho in the nominative as the doer of an action. Subject of the sentence.

deseti as the verb expressing the action. Predicate of the sentence.

dhammam in the accusative case is the object of the verb deseti.

Taking the noun kukkuro [= dog] from the words given above, let us now make him do some action. In presenting nouns, we generally offer them in their nominative singular form so that the student immediately gets a clear idea about the class [the gender as masculine, feminine and neuter and the declensional pattern] to which it belongs. O-ending nouns [generally masculine] take -aa in the nominative plural. aacariyo (sg) > aacariyaa (pl)

Kukkuro is a o-ending masculine noun in the nominative singular. Let him do something. Let him bite. Now we go for a verb and pick up .dasati [= bites] given above. Verbs will show themselves to be more complex than nouns. They are created out of a basic component called the root of the verb. Here it is -/ .das. In inflexional languages, the verbs show in their formation the person of the doer: whether the doer is the first [as I] or second [as you] or third [as he] person. They also indicate whether the doer is in the singular or the plural.

Let us now gain some mastery over the Pali verb in the Present Indicative tense [Pali **vattamaanaa**]. For practical reasons, we give you for the present only one half of it. They are the more regular ordinary inflexions called active or transitive [Pali **parassapada**. See Warder Introduction to Pali - p. 314]. The other half, called middle or reflexive [Pali **attanopada**] you will soon discover and identify as you choose to read more and more.

Present Tense

	Singular	Plural
Third person	[he] -/ .das + a + ti [bites]	[they] -/ .das + a + nti [bite]

Second	[you] + a + si [bite]	[you] + a + tha [bite]
First	[I] + aa + mi [bite]	[we] + aa + ma [bite]

[We stick here to the order third, second and first person as given by the Pali and Sanskrit grammarians].

It should not be too difficult for you to remember these six endings of [one half only] the Present Indicative Active verb.

They are -ti, -nti, -si, -tha, -mi, -ma.

Note that before -mi and -ma of the first person the preceding vowel -a is lengthened to -aa.

Sentence formation and word order

The dog [kukkuro] bites [.dasati].	Note the nominative form kukkuro as the subject of the sentence. Note also kukkuro in the singular in agreement with .dasati in the singular.
In the plural: kukkuraa .dasanti.	Nothing serious happens even if you change the word order in the sentence to read as .dasati kukkuro or .dasanti kukkuraa.

Now take a second look at your sentence and note its verb .dasati [bites]. It is a transitive verb which requires an object. The dog bites something or someone. Let us assume that the dog bit the child [daaraka].

How do we add this on to the sentence? Since the child is the object of the verb bite, in our sentence we have to put it in the accusative or objective case [in Pali this is called **Dutiyaa** or Second Case]. O-ending masculine nouns like daarako and kukkuro take - am as the second case or accusative ending in the singular, e.g. daarakam. This is characteristic of almost all accusative singular forms, masculine and feminine. [The accusative plural takes -e in the masculine

as in daarake].

So we have, in the normal natural order, the subject, object and verb arranged as Kukkuro daarakam .dasati. Everyone of these three words have their identity and character fixed on their own right. One may change their position in a sentence in any way one likes, but they mean only one thing.

Kukkura [= dog] in the nominative case as the subject | bites [.dasati] as the verb | the child [daarakam] in the accusative case as the object.

Re-write them in any way you like as below and see.

1. Kukkuro daarakam .dasati
2. Kukkuro .dasati daarakam
3. Daarakam kukkuro .dasati
4. Daarakam dasati kukkuro
5. Dasati kukkuro daarakam
6. Dasati daarakam kukkuro

In all the above combinations, one notes that the case forms have suffered no changes. Irrespective of their position in the sentences, they continue to be the subject and object respectively of the sentences without change.

But note the ludicrous situation in which you would find your self if you would, even accidentally, make any changes in the case forms of kukkuro and daarako. See it yourself and have a hearty laugh.

With the words provided above make sentences, deliberately making grammatical mistakes. Correct them and point out why they are wrong. These lessons provide participatory activity for everybody. The second lesson will come to you only on the completion and submission of the work completed.

A little bit of assistance from us for self-study students.

Here are a few Pali words, both nouns and verbs. Putting the nouns severally in the nominative and accusative cases, and using the given verbs in the singular or plural, make ten simple sentences. In their subject object relationships, put them deliberately in wrong cases. e.g. Kukkuram daarako .dasati. See the results and point out why they are wrong. Indicate your own corrections.

Let us have your results.

Nouns	Verbs
Gajo = elephant	bha~njati = breaks
rukko = tree	patati = falls
cando = moon	udeti = rises
puriso = man	chindati = cuts
vaanaro = monkey	dhaavati = runs

You would do well to get near enough to a Pali-English Dictionary. 1. PTS Pali-English Dictionary: Rhys Davids & Stede. 2. Childers Pali -English Dictionary. 3. Buddhadatta: Pali-English Dictionary.



Lesson Two

New Studies on Buddhism via Lessons on Pali

We opened Lesson 1 with the sentence *Buddho dhammaṃ deseti*. We would endeavour to explain some aspect of dhamma in every lesson. While doing so, we would be equally keen on showing the special characteristics of Pali as an inflexional language.

We have already learnt something about the subject and predicate of a

sentence in Pali. We also discovered the need for a transitive verb to have an object governed by the action of the verb. The functional role of these words require different case forms. Note: Subject is put in the nominative case [Pali **paṭhamā vibhatti**] as Buddhō and the object takes the accusative case [Pali **dutiya vibhatti**] as dhammaṃ.

We now pursue our grammatical studies a bit further. We already have had the word buddha as a noun. It is a noun derived through a verbal form. Note here in the word buddha the root form -/ budh which gives us the Present Indicative form bujjhati. It means 'one comes to know'. The past passive participle of this is formed by adding to the root the suffix - ta. See what happens: budh + ta = buddha. Thus buddha means 'one who has come to know' or 'one who is enlightened'. From this same root -/ budh we get the causative form bodheti [as well as bodhayati], with the meaning 'make others know'.

In Pali, these Past Passive Participles which we briefly refer to as p.p.p. can be used as predicates implying past action. Take the root -/ gam - to go. The Present Indicative form gacchati means 'he goes'. We make its p.p.p. by adding - ta to -/ gam [gam + ta = gata]. Since p.p.p. implies past action, we can make a predication as 'so gato' to mean 'he went'.

In the case of intransitive verbs, the p.p.p. would continue to refer to the subject of the original intransitive verb. But in the case of transitive verbs, the p.p.p. refers to and qualifies the object of the original transitive verb of the sentence.

Let us study this example. Puriso [= man] | rukkhāṃ [a tree] | chindati [= cuts].
The man cuts a tree.

The root -/ chid [chindati] takes the suffix -na [not -ta as with -/ budh] to form its p.p.p. chid + na = chinna. Chinna being the p.p.p. of a transitive root, refers to the tree as the original object of the verb and not to the original subject as the doer of the action.

So we have the following classical example Chinno ' pi rukkho punar ' eve
rRhati = The tree that is even cut down sprouts again [Dhammapada verse 338].

A few examples of p.p.p. for you to study and gradually build up your
vocabulary.

Transitive verbs

-/ bhid / bhindati = breaks bhid + na > bhinna = is broken or what is broken

-/ su / suṇoti = hears su + ta > suta = is heard or what is heard

-/ labh / labhati = obtains labh + ta > laddha = is obtained or what is
obtained

-/ gah / gaṇhāti = takes gah + i + ta = is taken or what is taken

-/ khæd / khādati = eats khād + i + ta > khāyita = is eaten or what is eaten

Intransitive verbs

-/ gam / gacchati = goes gam + ta > gata = is gone or who is gone

-/ pat / patati = falls pat + i + ta > patita = is fallen or who or what is fallen

-/ bhū / bhavati = becomes bhū + ta > bhūta = is become or who or which
has become

-/ thā / tiṭṭhati = stands thā + i + ta > ṭhita = he who stands

-/ mar / mīyati = dies mar + ta > mata = death or he who is dead

Now let us turn for a moment in the direction of the teachings of Buddhism.
Let us focus our attention on the word Buddha. When we refer to the historical
Buddha of the sixth century B.C. we speak of him as Samaṇa Gotama. He is now
internationally referred to as Shakyamuni [also as Shaka in Japan]. As the
historical reality of what is now known as Buddhism, today he is gaining
ascendancy even over the concept of Mighty Amida. Amitæbha and Amitæyu are
nothing more than the very natural expansion, space wise and time wise, of the
the concept of enlightenment or bodhi of Sama.na Gotama. Bodhi is the reality of
all time, eternal, above and beyond all limitations. This is what underlies the

concept of Amida [or Amita] which means 'boundless' [a = .no + mita = limitations]
This Buddhahood is the truth and reality everywhere and for all times.

Very similar to this, we have also at a down-to-earth level, the projection of the likeness of Buddha Gotama backward in time. The Mahāpadāna Sutta of the Dīgha Nikāya [D.II. 1-54] speaks of six Buddhas of the past, prior to Gotama, starting with Vipassī. Buddha Gotama himself is presented as making this declaration. The list is beautifully preserved elsewhere as follows:

*Yen ' eva maggena gato Vipassī ten ' eva maggena Sikhī ca Vessabhū
Kakusandha - Koṇāgamano ca Kassapa ten ' añjasena agamāsi Gotamo.*

By whichever path Vipassī went, along the same path went Sikhī and Vessabhū. Also Kakusandha Koṇāgamana and Kassapa. By the same path went Gotama.

Parallel to the Jain idea of twentyfour tīrthaṅkaras who preceded Mahavīra, the non-Canonical Buddhist tradition of the Jātaka Nidāna, Buddhavaṃsa etc. the Buddhists also put forward an idea that Buddha Gotama as a Buddha aspirant got personal assurances from twentyfour previous Buddhas, starting with Dīpaṅkara. Very early in the history of Buddhism, some of these ideas, where they do not come into conflict with the earlier Canonical teachings, had become both basic and fundamental. Falling in line with Buddhist notions of time and space, and in consonance with the Buddhist teachings about samsāra, kamma and rebirth, this idea of evolution to Buddhahood through samsāric perfection seems perfectly tenable. Works of Buddhist art, particularly stone sculptures of Afghanistan, belonging to the first and second centuries of the Christian era, lend support to this view. Here the delightful story of Sumedha at the feet of Buddha Dīpaṅkara, getting an assurance of his future Buddhahood, is vividly portrayed.

Exercises [Based on the above]

1. Translate into English: Buddhō ' haṃ [Buddhō ahaṃ] bodhayissāmi.

Notes:	bodhayissāmi - future tense formed by adding -issati to the present indicative base. causative form of bujjhati from rt. budh
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2. Translate into English: Tiṇṇo ' haṃ tārāye pare.

Notes:	tiṇṇo - p.p.p. of tarati to cross from rt. tar. tāreti / tārāyati - causative form = makes others cross. pare - acc. plural of pronoun paro = other.
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3. Translate into English: Mutto ' haṃ mocāye pare

Notes:	mutto - p.p.p. of rt. muc > muñcati = releases, sets free moceti / mocayati - causative form
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4. Translate into English: cuto patitṭhaṃ labhati

Notes:	cuto - p.p.p. of rt. cu cavati = fall off from patitṭhā = a basis, foothold prefix pa + rt. thā > titṭhati = stands
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5. Translate into English: laddhaṃ laddham vināseti

Notes:	laddha- p.p.p. of rt. labh > labhati = receives, obtains vināseti = destroys prefix vi + rt. nas > nāseti destroys
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Any grammatical comments you can offer on the above would be appreciated.



Lesson Three

*Bhikkhu ca sīlasampanno bhikkhunī ca bahussutā
upāsako ca yo saddho yā ca saddhā upāsikā*

ete te saṅghaṃ sobhenti ete te saṅghasobhanā.

A.II.8

In spite of the numerous comments and criticisms which are associated with the founding of the Order of Bhikkhunis it is clearly evident that it soon became a recognised component of the religious organization of the Buddha. The fourfold assembly of Buddhism known as the Catuparisā included both males and females: the monastic community had monks and nuns who were referred to as bhikkhus and bhikkhunis. The lay community had the upāsakas and the upāsikās. Both genders had honourable acceptance and respectful recognition within the Buddhist community, the lay and clerical. Sociologists have to accept this without any reservations.

We have picked up the above verse for you from the Anguttara Nikaya, one of the five collections or Pañca Nikāya of Buddhist teachings which are collectively referred to as the Sutta Piṭaka. It could be rendered in English as

The monk who is endowed with virtue and the nun
 Who is in possession of much learning;
 The male lay-devotee who is full of faith
 And the female who has as much faith;
 These adorn the Sangha.
 They are an ornament to the Sangha.

Buddhist texts provide ample evidence that all these had success, in varying degrees of course, in their spiritual careers. Some gained total emancipation at the highest level, while others only gained entry but secured for themselves assurance of enlightenment: *niyato sambodhiparāyano*. And all that right here and now.

Grammatical Notes on Adjectives and Gender differences

The verse quoted above introduces us to the use in Pali of descriptive

phrases as adjectives to qualify nouns. We have discovered nouns being masculine, i.e. when they refer to members of the male gender like puriso = man, gono = ox, putto = son.

They are said to be feminine when they refer to females as in kaññā = maid, mātā = mother. They also observe what is called 'grammatical gender' when they refer to inanimate things like a river = gaṅgā as being feminine. So is faith = saddhā.

Besides these, we have also what is referred to as neuter which is gender wise neither masculine nor feminine. In this category are nouns like dhanaṃ = wealth, strength = balaṃ

As qualifying words or phrases, adjectives agree in gender, case and number with the nouns they qualify. Go back to the verse quoted above.

Bhikkhu ca sīlasampanno || sīla + sampanno = endowed with morality to qualify bhikkhu it has to be masculine nominative singular.

Yā ca saddhā upāsikā || saddhā as adjective qualifying upāsikā is feminine nominative singular.

Upāsako ca yo saddho || as an adjective qualifying upāsako in the masculine, saddhā which is feminine gender takes the masculine form saddho.

Bhikkhu bhikkhunī upāsaka upāsikā collectively make a plural subject [ete te] for sobhenti which governs as its object saṅghaṃ in the accusative singular.

Exercises

Using the following nouns, adjectives and verbs, make five grammatically correct sentences. Make another five incorrect sentences and point out their mistakes. Thank you.

Nouns

Adjectives

Verbs

kulaputto = householder	dakkha = clever, skilled	pacati = cooks
araññaṃ = forest [neuter]	ramaṇīya = delightful	pavisati = enters
tāpaso = hermit	gambhīra = deep	tarati = crosses
phalaṃ = fruit [neuter]	madhura = sweet	kiṇāti = buys
kaññā = maid	dahara = young	gaṇhāti = takes

Make use of the words you have already learnt.



Lesson Four

*Sīle patiṭṭhāya naro sapañño cittaṃ paññañ ca bhāvayaṃ
ātāpī nipako bhikkhu so imaṃ vaijaṭaye jaṭan ' ti.*

S.I. 13

A wise person [naro sapañño], establishing himself in sound morality [Sīle patiṭṭhāya], and developing or culturing his mind and his wisdom [cittaṃ paññañ ca bhāvayaṃ], that diligent and wise monk [ātāpī nipako bhikkhu] disentangles this tangle [so imaṃ vaijaṭaye jaṭan ' ti].

This stanza, coming to us from the Samyutta Nikaya [S.I.13], reveals to us the entire process of spiritual culture in Buddhism. This presents the sum total of Buddhist religious life as aimed at disengling a tangle. This is truly the way Buddhism looks at, as a tangle, human involvement in the process of births and deaths in the infinitely long chain of saṃsāra. Thus one would appreciate how the best word for the religious or spiritual goal in Buddhism is linked with different

verb forms derived from the root -/ muc - to release.

In the passive form we have muccati [muc + ya + ti] = be released.

Sabba-dukkhā pamuccatu = May one be released from all forms of suffering.

Also note: āsavehi cittaṃ vimucci = The mind freed itself of the defilements.

In a very similar sense we have mokkhati [from the same root -/ muc] = one is liberated.

Mokkhanti māra-bandhanā = They are freed from the bonds of the Evil One.

In the causative form of moceti / mocayati = one releases another.

Mutto 'ham mocaye pare = Being released myself, I shall release others.

[All Pali quotes given above are selections from classical texts.]

Grammatical Notes

To obtain a meaningful translation of the verse given above, we undoubtedly need to get the relationship of its words to one another. We already know, or we definitely need to know the different categories of words we use when we speak or when we write. Primarily we identify nouns and verbs which function as subject and predicate in sentences we use. It is this relationship identification which requires a sensitivity to what we call case relationships or syntax. Verbs on the other hand requires us to recognise time relationships like past, present and future which are called tenses. We are also called upon to recognise another approach to verbs called moods. A mere report of action is only indicative mood. But an expectation that something should be done requires an imperative mood. Also verbs or verbal forms sometimes denote only incomplete or partial action, also implying further continuity.

The vers above provides good study of most of these. Let us take a close look at it again.

*Sīle patit̥thāya naro sapañño cittaṃ paññañ ca bhāvayaṃ
ātāpī nipako bhikkhu so imaṃ vijaṭaye jaṭan ' ti.*

S.I. 13

- A. Sort out into two groups 1. the nouns or nominal forms including what are called pronouns, and 2. the adjectives or descriptive words.
- B. Pick out the 1. verbs proper and 2. derivative verbal forms like absolutes and participles.

A.	1.	will have [nouns] sīle naro cittaṃ paññaṃ bhikkhu jaṭaṃ sīle: neuter [sīlaṃ]. locative case, in the sense of place where. naro: nominative sing. subject of predicate vijaṭaye cittaṃ: neuter [cittaṃ] accusative sing. object of transitive present participle bhāvayaṃ paññaṃ: feminine [pañña]. acc. sg. same grammatical position as cittaṃ bhikkhu: masc. nominative sing. subject of vijaṭaye jaṭaṃ: feminine [jaṭā] acc. sg. object of transitive verb vijaṭaye [pronouns] so imaṃ
	2.	[adjectives] sapañño ātāpī nipako
B.	1.	will have vijaṭaye
	2.	patit̥thāya bhāvayaṃ



Notes on Pali

Lesson No.1

Nouns: Names of persons, animals or things: like farmer, ox, tree.

In terms of number they are **singular** or **plural**: man / men, horse / horses.

In terms of gender they are **masculine**, **feminine** and **neuter**: boy, hen, fruit.

When nouns, i.e. persons, animals or things are related to any forms of action, i.e. doing or happening, such action is reported by means of **Verbs**: goes, sleeps, falls.

Some verbs take an object. They are called **transitive**: Man eats rice.

Some do not take an object. They are called **intransitive**: The tree falls.

Number wise, verbs also observe **singular** and **plural**: eat / eats, run / runs

Time wise, verbs have three tenses: **present**, **past** and **future**. sings, sang, shall sing.

They have the distinction of being either 1. **active** or 2. **passive**

Nouns in their relationship to verbs or to other nouns in a sentence take what are called **CASES**. They are eight in number.

The first of these is called the **NOMINATIVE**. The subject of an active verb like stands or cooks takes the **Nominative**.

Nouns / o-ending: **Masculine** /

Nominative

singular -o

plural -ā

Verbs:

singular -ti

/ plural - anti

dāso - servant	dāsā	nisīdati - sits down	nisīdanti
puriso - man	purisā	gacchati - goes	gacchanti
dārako - child	dārakā	supati - sleeps	supanti
kassako - farmer	kassakā	vapati - sows	vapanti
paṇḍito - wise person	paṇḍitā	deseti - preaches	desenti

Nouns / i -ending: Masculine /

Nominative

singular - i	plural -ayo
muni - sage	munayo
aggi - fire	aggayo
ahi - snake	ahayo
kapi - monkey	kapayo

Verbs:

singular -ti	/ plural - anti
ramati - delights in	ramanti
dahati - burns	dahanti
ḍasati - stings	ḍasanti
dhāvati - runs	dhāvanti



Lesson No.2

Nouns / Cases: We move on to No.2 of the cases. It is called the **Accusative**.

We give below a few instances of its use.

1. The **object of a transitive verb** is put in the Accusative case:
 - a. Paṇḍito attano **puttaṃ** passati.
 - b. Coro **dhanaṃ** harati.
 - c. Vānaro **phalaṃ** asnāti.
2. Accusative of the **goal of motion**: where one goes to.
 - a. Dāso **gāmaṃ** gacchati.
 - b. Kassako goṇaṃ **khettaṃ** nayati.
 - c. Bhikkhu **vihāraṃ** pavisati.
3. **Time when: Ekaṃ samayaṃ** bhagavā Rājagahe viharati.

4. **Duration of time:** Ekasmim eva vihāre **temāsaṃ** vasi.
5. **Adverbial use** of the Accusative: **Ujūṃ** gacchati puṅgavo.
6. In place of other cases like the **Dative** and the **Ablative: Double Object.**
 - a. Dāso **yācakaṃ** bhattaṃ deti.
 - b. Dārako **vānijaṃ** dhanaṃ yācati.

Case No. 3 is called the **Instrumental**. Here are some of its basic uses.

1. It is used to denote the person or thing **with the help of which** some action is performed.
 - a. Rājapuriso **hatthena** pahari.
 - b. **Sotena** saddaṃ suṇāti.
 - c. **Cakkhunā** rūpaṃ passati.
2. **Adverbial use** of the Instrumental.
 - a. ...**vegena āgantvā**.
 - b. **Cirena** diṭṭho.
3. The **doer of an action reported by a passive** verb is put in the Instrumental.
 - a. **Dāsenā** bhāro nīyate. [Note Dāso bhāraṃ nayati].

Vocabulary

Nouns		Verbs	
Masculine	Feminine	Neuter	
vānaro	kaññā	phalaṃ	karoti, tiṭṭhati, nisīdati
vānijo	mātā	puññaṃ	asnāti, khādāti, bhuñjati
kammāro	latā	sotaṃ	passati, nayati, harati
rukkho	guhā	udakaṃ	suṇāti, pacati, pibati
			dhāvati, sayati, rodāti



Lesson No. 3

This lesson supplements the contents of Lessons 1 & 2.

A few more examples of the use of the Noun in the **Nominative as the Subject** and the Accusative as the Object of the sentence.

The verb which describes the action, the doing or the happening, is referred to as the predicate.

The **Verb** is presented in two forms as

1. The more regular **Active** form called the **Parassapada** and 2. the less frequently used **Reflexive** form called the **Attanopada**.

PRESENT INDICATIVE - Parassapada

Root labh / labhati = receives

	Singular	Plural
3rd person	<i>abhati</i> / He receives	<i>abhanti</i> / They receive
2nd	<i>labhasi</i> / You receive	<i>labhatha</i> / You receive
1st	<i>labhāmi</i> / I receive	<i>labhāma</i> / We receive

2. The **Attanopada** being less frequently used, we give here only the **3rd person singular** and **plural** forms.

3rd person	<i>labhate</i> / He receives	<i>labhante</i> / They receive
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Exercises in Grammar and Translation into English

Translate the following sentences into English. Rewrite them in Pali, changing the numbers of their **nouns** and **verbs** into their opposites.

1. Sūdo bhattaṃ pacati [Note Paccati munino bhattaṃ]. Paccati = passive 3rd sg. Active - pacati = cooks.
2. Kassakā bījāni vapanti [Note Bījāni pavapaṃ chamā. Also Khetta vuttaṃ virūhati.]. Pavapaṃ - sg. pr. act. participle. Vutta is the past passive participle: _/ vap + ta. Also note _/ vac + ta = vutta and _/ vas + ta = vusita.
3. Ahi kumāraṃ ḍasati. [Note Ahinā daṭṭho kālakato hoti]. Daṭṭho - past passive participle [_/ das + ta].
4. Kapayo phalāni khādanti [Note Phalaṃ icchaṃ 'va vanasmiṃ vānaro] Icchaṃ - sg. pr. act. participle _/ is - icchati - desires.
5. Attānaṃ damayanti paṇḍitā [Note Attā hi attano nātho]. Attā is always used in the singular.
6. Udakaṃ hi nayanti nettikā [Unname udakaṃ vaṭṭaṃ yathā ninnaṃ pavattati]. Vaṭṭa = p.p.p.of vassati = rains.
7. Adhammo nirayaṃ neti dhammo pāpeti suggatiṃ [Note Pappoti vipulaṃ sukhaṃ]. Pappoti = reaches.



Lesson No. 4

Case No. 3: Instrumental

Declension	-o ending nouns take - ena in the singular. and - ehi , - ebhi in the plural.
	- i ending nouns take - inā in the singular. and - īhi , - ībhi in the plural.

- a. Persons or things **with the help of which** some action is performed.
- i. **Hatthena** hatthe **te dinnam** na mayham upakappati.
 - ii. Ito **dinnena yāpentī** petā kālakatā tahiṃ.
 - iii. Yaṃ taṃ isīhi pattabaṃ... na taṃ dvaṅgulapaññāya sakkā pappotuṃ itthiyā.
 - iv. **Sīsena** udakaṃ **ādāya**. Pubbe 'pi esa ekaṃ ṭhānam gato **satena kīta-**dāso viya hoti.
- b. **Adverbial use** of the Instrumental.
- i. Appamādena sampādetha.
 - ii. **Anupubbena** medhāvī ... **niddhame** malaṃ attano.
 - iii. **Kicchena me adhigataṃ** h' alaṃ 'dāni pakāsituṃ.
 - iv. Yattha **kasirena** ghāsa-cchādo **labbhati**.
 - v. Khīṇāsavatthero... attano vasanaṭṭhānam gantvā **jhāna-sukhena phala-**sukhena vītināmesi.
- c. Agent of a passive verb or any form of passive action.
- i. **Ahinā datṭho** kālakato hoti.
 - ii. Ayaṃ aṅgāra-kāsu tayā nimmitā.
 - iii. **Therena yācito** atītaṃ āhari.
 - iv. Bahu ca **tena** Bhagavato santike **dhammo** ca **vinayo** ca **priyatto**.
- d. Concepts like **with [saddhim]** and **without [vinā]** take the instrumental.
- i. Kumāro **tena saddhiṃ** pharusa-vacanam avatvā 'va nivattivā.
 - ii. So 'pi **tena saddhiṃ** paṭisanthāraṃ katvā ...
 - iii. Bhikkhu gilāno hoti na sakkoti **vinā daṇḍena** āhiṇḍituṃ [Vin. II.132].
 - iv. **Sabbhir 'eva** samāsetha **sabbhi** kubbetha santhavam.



Lesson No. 4a

Exercises for Lesson 4 based on Nominative, Accusative and Instrumental Cases.

Identify the cases and their syntactical use: Nominative 1, Accusative 2, Instrumental 3.

Apaṇṇaka Jātaka

1. Tadā **Bodhisatto** 1 sattha-vāha-kule **paṭisandhiṃ** 2 gahetvā **anupubbena** 3 **vaya-ppatto** 1 **pañcahi sakaṭa-satehi** 3 **vanijjaṃ** 2 **karonto** 1 vicarati. J.I.98 ff.
2. So cintesi: Mayi purato gacchante **bahū ānisaṃsā**.1 **Maggena abhinnen'** 3 eva gamissāmi. **Goṇā** 1 anāmaṭṭha-**tiṇaṃ** 2 khādissanti. Ibid.
3. Yakkho 1 tam 2 āgacchantam 2 disvā attano yānakam 2 maggā okkametvā kahaṃ gacchathā ' ti tena 3 saddhiṃ paṭisanthāraṃ 2 akāsi. Ibid.
4. **Satthavāho** ' pi attano **yānakaṃ** 2 maggā okkamāpetvā sakaṭānaṃ **gamanokāsaṃ** 2 datvā **ekamantaṃ** 2 ṭhito 1 **taṃ** 2 **yakkhaṃ** 2 avoca. Ibid.
5. **So** 1 tattha udaka-**cāṭiyo** 2 pūretvā **bahuṃ** 2 **udakam** 2 ādāya khandhāvāre **bherim** 2 carāpetva **manusse** 2 sannipātetvā evaṃ āha. Ibid.

Vaṇṇupatha Jātaka

1. So ekadā satṭhi-**yojanikaṃ** 2 **marukantāraṃ** 2 paṭipajji. Tasmim kantāre sukhumā-**vālikā** 1 **mutṭhinā** 3 **gahitā** 1 hatthe na tiṭṭhati. J.I.107
2. So 'pi **satthavāho** 1 tasmim kāle **iminā** 'va **niyāmena** 3 **taṃ** 2 **kantāraṃ** 2 **gacchanto** 1 ekūnasatṭhi-**yojanāni** 2 gantvā idāni **ekaratten'** 3 eva marukantārā nikkhamanaṃ bhavissatī 'ti **sāyamāsaṃ** 2 bhuñjitvā **sabbaṃ dārūdakam** 2 khepetvā **sakaṭāni** 2 yojetvā pāyāsi. Ibid.
3. **Akilāsuno** 1 vaṇṇupathe **khaṇantā** 1 udaṅgane tattha **papaṃ** 2 avindum

evaṃ munī 1 viriya-balūpapanno 1
akilāsu 1 vinde hadayassa **santim.**2



Lesson No. 5

Case No. 4: Dative

-o ending nouns take - **āya** and **-assa** in the singular and - **ānaṃ** in the plural.

-i ending nouns take - **ino** and **-issa** in the singular and - **īnaṃ** in the plural.

- a. A person **to whom a thing is given** takes the Dative - **dative of recipient**.
 - i. Yaṃ nūnā 'haṃ Veluvanaṃ uyyānaṃ **Buddhappamukhassa bhikkhu-saṅghassa dadeyyan** ' ti. Vin.I. p. 39
 - ii. Evaṃ mahāsatto **isigaṇassa** ovādaṃ **adāsi**. J. I. p. 451
- b. **Verbs of reporting, informing and saying something to also take the dative**.
 - i. Appaṃ vā bahuṃ vā bhāsassu. Atthaṃ yeva **me brūhi**. Ibid.p.40
 - ii. Api ca **te** samkhittena atthaṃ **vakkhāmī** ' ti. Ibid. p.41
 - iii. **Bhagavato** etamattham **arocesuṃ**. Ibid. p.148
- c. **Dative of purpose** - the purpose for which a thing is done.
 - i. So ekasmiṃ kāle loṇambila-**sevanatthāya** Himavantā otarivā Bārāṇasiṃ patvā... J.I. p. 304
 - ii. Rājā c'assa cariyāvihāre pasīditvā...āsane nisīdāpetvā paṇītena khādanīya-bhojanīyena santappetvā katānumodanaṃ uyyāne **vasanatthāya** yāci. Ibid.
- d. **Words like piya and manāpa in the sense of dear and near take the dative**.
 - i. Sā **tassa piyā** ahosi manāpā. J. I. p. 421

- e. **Verbs implying trusting and believing in take the dative.**
- Te **tassa saddahitvā** n ' āgamiṃsu. J. I. p.258
 - Saddahasi sigālassa surāpītassa Brāhmaṇa ...
- f. **Words like namo implying respect and adoration take the dative.**
- Namo tassa bhagavato arahato sammā saṃbuddhassa.**
- g. **Expression of anger towards, forgiveness to ...**
- Khama deva Sujātāya mā 'ssā kujjhi narāsabha. J. III. 22
 - Mā ca **kujjhittha kujjhatam.** S.N. I. 240
- h. **Verbs like paṭisuṇāti** in the sense of promise, agree to, make reply take the Dative.
- Aham tadā rājapurisehi nīyamāno asukapabbatamatthake **rukkhadevatāya** balikammaṃ **paṭisuṇim.** J. III. 436
 - Bhagavā bhikkhū āmantesi bhikkhavo 'ti. Bhadante ' ti te bhikkhū **bhagavato paccassosum.** M.N.I.151



Lesson No. 6

Case No. 5: Ablative

- o ending nouns take **-ā, -smā, -mhā** in the singular and **-ebhi, -ehi** in the plural.

- i ending nouns take **-nā, -smā, -mhā** in the singular and **-bhi, -hi** in the plural.

Suffix **-to** is also added at times to form the **Ablative**.

- a. **The Ablative** is used to express the idea of **separation from** a person, thing

or state.

- i. **Piyehi vippayogo** dukkho. Vin.I.10
- ii. Nanu etaṃ Ananda mayā paṭgacceva akkhātaṃ **sabbeh 'eva piyehi manāpehi nānābhāvo** vinābhāvo aññathābhāvo? D.N.II. 144
- iii. - **to** suffix. So ekavacanen 'eva **rukkhaggato** otarivā Bodhisattaṃ vanditva ... J. I. 325
- iv. Kiṃ bhante mayhaṃ nātakānaṃ vatvā **Himavantapadesato** tumhākaṃ sayañjāta-sāliṃ āharāpemī ' ti pucchi. [loc.cit]

b. The suffix -to is added to nouns and pronouns to form the Ablative to express the idea of whence, how, hence etc.

- i. Taṃ **kut** 'ettha Ananda labbhā? [**kuto + ettha**]. = Whence can you get it Ananda? D.N.II.144

c. Suffix -to is also added in this manner to express the idea of **in terms of**.

- i. Tvaṃ Himavanta-padesaṃ gantvā samabhūmibhāge **dīghato** tiṃsayojanam **vitthārato** pannarasayojanaṃ assamapadaṃ māpehī 'ti āha. J.I. 315

d. Ablative is also used, following indeclinables like **yāva** and **ā**, expressing the idea of **up to, until**.

- i. Iti ha tena khaṇena tena layena tena muhuttana **yāva Brahmlokā saddo** abbhuggañchi. Vin.I.12

Javasakuṇa Jātaka J..III. 25f.

Aṭṭe Bārāṇasiyaṃ Brahmadatte rajjaṃ kārente Bodhisatto
Himavantappadese rukkhakoṭṭha-sakuṇo hutvā nibbatti. Ath' ekassa sīhassa
maṃsaṃ khādantassa aṭṭhi gale laggi. Galo uddhumāyi. Gocaraṃ gaṇhituṃ na
sakkoti. Kharā vedanā vattanti. Atha naṃ so sakuṇo gocara-pasuto disvā

sākhāya nilīno **kiṃ te samma dukkhaṭī** 'ti pucchi. So taṃ atthaṃ ācikkhi. Ahaṃ te samma etaṃ aṭṭhiṃ apaneyyaṃ. Bhayena te mukhaṃ pavisitum na visahāmi **khādeyyāsi ' pi man ' ti**. Mā bhāyi samma. Nāhaṃ taṃ khādāmi. **Jīvitaṃ me dehī** 'ti.

So **sādhū** ' ti taṃ passena nipajjāpetvā **ko jānāti kiṃ p ' esa karissatī** ' ti cintetvā yathā mukhaṃ pidahitum na sakkoti tathā tassa adharoṭṭhe ca uttaroṭṭhe ca daṇḍakaṃ ṭhapetvā mukhaṃ pavisitvā aṭṭhikoṭiṃ tuṇḍena pahari. Aṭṭhi patitvā gataṃ. So aṭṭhiṃ pātetvā sīhassa mukhato nikkhamanto daṇḍakam tuṇḍena paharivā pātentō nikkhamitvā sākhagge nilīyi. Sīho nīrogo hutvā ekadivasam vanamahisam vadhitvā khādati. Sakuṇo vīmaṃsissāmi nan 'ti tassa uparibhāge sākhāya nilīyitvā tena saddhiṃ sallapanto paṭhamam gātham āha,



Lesson No. 7

Case No. 6: Genitive Case

- o ending nouns take **-ssa** in the singular and **-ānaṃ** in the plural.
- i ending nouns take **-no**, **-ssa** in the singular and **-īnaṃ** in the plural.
- a. The **Genitive case** denotes **possessor**. It also indicates ownership relation.
 - i. **Tassa** kālakiriyāya mahallako sokābhibhūto mahantena saddena paridevanto vicari.
 - ii. Ath ' ekā mūsikā gehā nikkhamitvā **assassa** pāde vaṇaṃ khādati.

**** Note** also the use of the **Dative** with verbs like **hoti** and **atthi**, to indicate indirectly the possessor or possession.

 - iii. Kākāti nām **'assa** aggamaheṣī **ahosi** abhirūpā devaccharā viya. J.III.90
 - iv. Puttā **m' atthi** dhanam **m' atthi**. Dh.p. v.62
 - v. **Tassa** kaniṭṭhā cha bhātaro ekā ca bhaginī **ahosi**. J.II. 6.

- b.** Genitive indicates the **source of fear** - frightened of.
- i. Sabbe tasanti daṇḍassa sabbe bhāyanti maccuno.
 - ii. Na kho ahaṃ **tassa sukhasa bhāyāmi** yaṃ taṃ sukhaṃ aññatr ' eva kāmehi aññtra akusalehi dhammehī ' ti. M.N.I.247
 - iii. Idaṃ vuccati nekkhammasukhaṃ...āsevitabbaṃ bhāvetabbaṃ bahulīkātabbaṃ na **bhāyitabbaṃ etassa sukhasā** ' ti vadami. M.N.I.454
 - iv. Bodhisatto etha tāta gacchāma. Mā **yakkhasa bhāyittha**. Ahaṃ taṃ dametvā tumhākaṃ pādesu pātessāmī 'ti pitaram gahetvā tattha gato. J.II.15f.
- c.** It is also used as the Genitive of Agent in place of the Instrumental, as the agent of a Passive verbal form.
- i. Api c' āyasmā Mahā Kaccāno **satthu** c' eva **samvaṇṇito sambhāvito** ca **viññūnaṃ sabrahmacārīnaṃ**. M.N.III. 195 ii. Ye puggalā atṭha **satam pasatthā**. Sutta Nipāta - Ratana Sutta.

*** Examples of 1. the verses, 2. the Commentary and 3. the samodhāna of a Jātaka story.

1. Na santhavasmā paraṃ atthi seyyo yo santhavo sappurisenā hoti sīhassa vyagghassa ca dīpino ca sāmā mukhaṃ lehati santhavenā ' ti
2. Tattha sāmā mukhaṃ lehati santhavenā ' ti sāmā migī tesam tinnam janānānaṃ santhavena sinehena mukhaṃ lehatī ti.
Evaṃ vatvā bodhisatto anto himavantaṃ pavisitvā isipabbajjaṃ pabbajitvā abhiññā ca samāpattiyo ca nibbattetvā jīvitapariyosāne brahmalokūpago ahoṣi.
Satthā imaṃ dhammadesanaṃ āharitvā jātaṃ samodhānesi.
3. Tena samayena tāpaso ahaṃ eva ahoṣin 'ti. Santhavajātaṃ. J.II.44f.

